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## MYTHOLOGY OF THE MENOMONI INDIANS.

BY W. J. HOFFMAN, M. D.

The following notes on the mythology of the Menomoni Indians of Wisconsin were recently obtained from members of that tribe. During the period of my investigations with them regarding the present status of the Mitä'wīt, or Grand Medicine Society, and its similarity to the corresponding society of the Ojibwas, and by them termed the Midē'wiwin, many facts and traditions were obtained relating to the origin of totems, animals, etc., some of which are presented herewith as literally as possible.

*Totems.*—It is admitted that originally there was a greater number of totems than at present. The tradition relating to some of them is as follows: When the Great Spirit\* made the earth he created also numerous beings termed Manidos or spirits, giving them the forms of animals and birds. Most of the former were malevolent "under-ground beings"—ā-nā'-maq-ki'. The latter consisted of eagles and hawks, known as the Thunderers, a-nā'-māq-ki', chief of which was the invisible thunder, though represented by the Ki-ne'-u', the Golden eagle. When Ki-shā'-manido, the Good Spirit, saw that the bear was still an animal he determined to allow the latter to change his form. The Bear, still known as na-noq'-kě, was pleased at what the Good Spirit was going to grant him, and he was made an Indian, though with a light skin. This took place at mi'-ni-kā'-ni, Menomoni river, near the spot where its waters empty into Green Bay, and at this place, also, the Bear first came out of the ground. He found himself alone, and decided to call to himself ki-né-u', the Eagle, and said: "Eagle, come to me and be my brother." Whereupon the Eagle descended, and also took the form of a human being. While they were considering whom to call upon to join them, they perceived the Beaver approaching. The Beaver requested to be taken into the totem of the Thunderer, but being a woman she was called na-ma'-ku-kiū', Beaver woman, and was adopted as

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\* Meshā Manido'. This term is not to be understood as implying a belief in one supreme deity. There are several Manidos, each supreme in his own realm, as well as many lesser spirits or deities. The word Ma-she—great,—is also used as a variant.

a younger brother of the Thunderer. [The term younger brother is here employed in a generic sense and not specifically.] The totem of the beaver is at present termed the *po-wāt'-i-nōt'*. Soon thereafter, as the Bear and the Eagle were upon the banks of a river, they saw a stranger, the Sturgeon (*no-mă'-ě*), who was adopted by the Bear as a younger brother and servant. In like manner *o-mâsh'-kosh*, the Elk, was accepted by the thunderer as a younger brother and water-carrier.

At another time the Bear was going up the Wisconsin river and, becoming fatigued, sat down to rest. Near by was a waterfall, from beneath which emerged *moq-wě'-o<sup>a</sup>*, the Wolf, who approached and asked the Bear why he had wandered to that place. The Bear said that he was on his way to the source of the river, but being fatigued and unable to travel farther, he had come there to rest. At that moment *o-ta'-tshī*, the Crane, was flying by, when the Bear called to him and said: "Crane, carry me to my people, at the head of the river, and I will take you for my younger brother." As the Crane was taking the Bear upon his back the Wolf called out to the Bear, saying: "Bear, take me also as a younger brother, for I am alone." The Bear answered, "Come with me, Wolf, and I will accept you also as my younger brother." This is how the Crane and the Wolf became younger brothers of the Bear; but as *moq-wě'-o<sup>a</sup>*, the Wolf, afterwards permitted *â'-nām*, the Dog, and *â-bă'-shūsh*, the Deer, to join him, these three are now recognized as a phratry, the Wolf still being entitled to a seat in council upon the north side and with the Bear phratry.

*I-nă'-māq-ki*, the Big Thunder, lived at Winnebago Lake, near Fond-du-Lac. The Good Spirit made the Thunderers the laborers and to be of benefit to the whole world. When they return from the southwest in the spring they bring the rains which make the earth green and cause the plants and trees to grow. If it were not for the Thunderers the earth would become parched, and the grass burnt. The Good Spirit also gave to the Thunderers corn, the kind known as squaw corn, which grows on small stalks and has ears of various colors.

The Thunderers were also the fire-makers, having first received it from *Manabūsh*, who had stolen it from an old man who dwelt upon an island in the middle of a great lake.

The Thunderers decided to visit the Bear village at *Minikâ'ni*, and when they arrived at that place they asked the Bear to join

them, promising to give corn and fire in return for rice (which was the property of the Bear) and sturgeon, which abounded in the waters of Miniká'ni. The Bear family agreed to this, and since that time the two families have lived together. The Bear family occupies the east side of the council, while the Thunderers sit in the west. The latter are the war chiefs and have charge of the lighting of the fire.

The Wolf came from moq-wä'-ô o-shi'-pi-o-mě'—"Wolf his creek."

The Dog, â-năm', was born at no'-mä-wiq'-ki-to—Sturgeon Bay—and joined the Wolf. The â-bä'-shüşh, Deer, came from sha-wa'-no ni-pě'-she, Southern Lake, and together with the Dog joined the Wolf at Menomoni river.

After this union the Bear built a long wigwam, extending north and south, and a fire was kindled by the Thunderers in the middle. From this all the families receive fire, which is carried to them by one of the Thunderers, and when the people travel the Thunderers go on ahead to a camping place and start the fire to be used by all.

The totems or gentes as they exist at this day are as follows, arranged in their respective phratries and in order of importance, viz :—

I. The o-wa'-shě wi-di-shi'-an-un, or Bear phratry :

O-wa'-shě, . . . . .	Bear.
Ki-tä'-mi <sup>n</sup> . . . . .	Porcupine.
Miq-kä'-nō . . . . .	Turtle.
O-ta-tshi' . . . . .	Crane.
Moq-wě'-ō <sup>n</sup> . . . . .	Wolf.
Mi-kēk' . . . . .	Otter.
No-mä'-e <sup>n</sup> . . . . .	Sturgeon.
Na-kū'-tī . . . . .	Sun Fish.

Although the Wolf is recognized as a member of the above phratry, his true position is at the head of the third.

II. The I-nä'-māq-ki wi-di-shi'-an-un, or Big Thunder phratry :

Ki-ně'-ū <sup>v</sup> . . . . .	Golden Eagle.
Sha-wa'-na-ni' . . . . .	Fork-Tailed Hawk.
Pi-nāsh'-i <sup>n</sup> . . . . .	Bald Eagle.
O-pash'-ko-shi . . . . .	Turkey Buzzard.
Pa-kāsh'-tshe-kě <sup>n</sup> . . . . .	Swift-Flying Hawk.
Pě-ki'-ke-ku'-ně . . . . .	Winter Hawk. Remains all winter in Wisconsin.

Ke-shě'-wa-tō'-shě . . . . .	Sparrow Hawk.
Maq-kwo'-ka-nī . . . . .	Red-Tailed Hawk.
Ka-kā'-kě . . . . .	Raven.
I-naq'-tik . . . . .	Crow.
Pi-wāt'-i-nōt' . . . . .	Beaver (former name, No- mā-ī').
O-māsh-kōsh . . . . .	Elk.
U-na'-wa-nīnk . . . . .	Pine Squirrel.

III. The moq-wē'-o<sup>n</sup> wi-di-shī'-an-un, or Wolf phratry, consists of the following :

Moq-wē'-o <sup>n</sup> . . . . .	Wolf.
A-nām' . . . . .	Dog.
A-bā'-shūsh . . . . .	Deer.

The presence of some of the totems in the preceding phratries will be accounted for in the following traditions :

After the several totems congregated and united into an organized body for mutual benefit they still were without the means of providing themselves with food, excepting that above mentioned, medicinal plants and the power to ward off disease and death.

When the Good Spirit beheld the people upon the new earth and found them afflicted with hardships and disease and exposed to constant annoyance from the malevolent underground spirits, the â-nā'-maq-kī<sup>n</sup>, he concluded to provide them with the means of bettering their condition, and accomplished it by sending down to the earth one of his companion spirits, named Manabūsh. This is explained in the following tradition, called "The Story of Manabūsh," or

*Ma'-na-būsh'-A'-ta-nō'-quen.*

There was an old woman named Nokómis, who had an unmarried daughter. The daughter gave birth to twin boys, one of whom died, as did also the mother. Nokómis then wrapped the living child in soft, dry grass, laid it upon the ground at the extreme end of her wigwam, and placed over it a wooden bowl to protect it. She then took the body of her daughter and the other grandchild and buried them at some distance from her habitation. When she returned to the wigwam she sat down and mourned for four days ; but at the expiration of the fourth day she heard a slight noise within the wigwam, which she soon found to come from the wooden bowl.

The bowl moved, and then she suddenly remembered that her living grandchild had been put under it. Upon removing the bowl she beheld a little white rabbit with quivering ears, and upon taking it up said, "Oh! my dear little rabbit, my Manabūsh." She cherished it, and it grew. One day the rabbit sat up on its haunches and hopped slowly across the floor of the wigwam, which caused the earth to tremble. Then the â-nâ'-maq-ki<sup>u</sup>, or bad spirits beneath the earth, said to one another, "What has happened? A great Manido is born somewhere," and they immediately began to devise means to destroy Manabūsh.

When Manabūsh grew to be a young man he thought it time to prepare himself to assist his uncles, the people, to better their condition. He then said to Nokómis, "Grandmother, make for me two sticks, that I may be able to sing." [These sticks, pa'-ka-hěk'-a-nak, are used as drumsticks in keeping time when singing songs of a sacred character.] Nokómis made the sticks for Manabush, when he left the wigwam and selected an open, flat surface, where he built a "long house" or wigwam. He then began to sing, calling his uncles together, and told them that he would give them the Mitä', so that they could cure disease. He gave them plants for food, so that they should no longer want for anything. He gave them medicine bags made of the skins of the mink, the weasel, the black rattlesnake, the missasauga rattlesnake, and the panther. Into each of these he put samples of all the medicines, and taught their use. Manabūsh lived for many years after this and taught his uncles how to do many useful things.

The word Manabūsh comes from Ma'-shě, great, and Wabōsh', rabbit, and signifies "Great Rabbit," because he was to perform great deeds. The ceremony which took place when Manabūsh conferred upon his uncles the power of using medicines in curing disease and in warding off death is now performed annually at the initiation of members into the Mitä'wīt, or Grand Medicine Society.

*Ma'-shě-no'-mak, The Great Fish.*

The people were much distressed by a water-monster, or giant fish, which frequently caught fishermen, dragged them into the lake and there devoured them. So Manabūsh asked his grandmother to hand to him his singing-sticks, and told her he was going to allow himself to be swallowed, that he might be enabled to destroy the

monster. So Manabūsh built a small raft and floated out upon the lake, singing all the while, "Ma'-shě-no'-mak, come and eat me, you will feel good." Then the monster Ma'shě-no'-mak, saw that it was Manabush, and told his children to swallow him. When one of the young of Ma'-shě-no'-mak darted forward to swallow Manabush, the latter said, "I want Ma'-shě-no'-mak to swallow me." This made the monster so angry that he swallowed Manabūsh, whereupon the latter became unconscious. When Manabūsh recovered he found himself in company with his brothers. He saw the Bear, the Deer, the Porcupine, the Raven, the Pine squirrel, and many others. He inquired of them how they came to meet with such misfortune, and was very sad to find that other kinsmen also were lying dead.

Then Manabūsh prepared to sing the war song, during which it is customary to state the object of making the attack and the manner in which it is to be attempted.

He told his brothers to dance with him, and all joined in singing. The Pine squirrel had a voice unlike the rest, and hopped around rapidly, singing sĕk'-sĕk' sĕk'-sĕk, which amused the rest even in their distress. As the dancers passed around the interior of the monster it made him reel, and when Manabūsh danced past his heart he thrust his knife toward it, which caused the monster to have a convulsion. Thus Manabūsh thrust his knife three times toward the monster's heart, after which he said to the monster, "Swim toward my wigwam," and immediately after Manabūsh thrust his knife into the heart, which caused the monster's body to quake and roll so violently that every one became unconscious. How long they remained in this condition they knew not, but upon returning to consciousness Manabūsh found everything motionless and silent. He knew then that the monster was dead, and that his body was lying either upon the shore or upon the bottom of the lake. To make sure, he crawled over the bodies of his brothers to a point where he could cut an opening through the monster's body. When he had cut a small opening he saw bright daylight; then he immediately closed the hole, took his singing sticks and began to sing:

Kĕ'-sĭk-in-nā'-mĭn, kĕ'-sĭk-in-nā'-mĭn.

I see the sky, I see the sky.

As Manabūsh continued to sing, his brothers recovered. The Squirrel was the one who hopped around, singing the words sĕk'-sĕk' sĕk'-sek', sĕk'-sek' sek'-sek. When the dance was concluded, Manabūsh cut a large opening in the monster's belly, through

which they emerged. As the survivors were about to separate to go to their respective wigwams they all complimented the pine squirrel upon his fine voice, and Manabūsh said to him, "My younger brother, you will also be happy, as you have a good voice." Thus Manabūsh destroyed Ma'-shē-no'-mak.

*Manabūsh and his Brother.*

When Manabūsh had accomplished the works for which the Good Spirit sent him down to the earth, he went far away and built his wigwam on the northeast shore of a large lake, where he took up his abode. As he was alone, the good manidos concluded to give him for a companion his twin brother, whom they brought to life and called na'-pa-tě', which signifies an expert marksman. He was formed like a human being, but, being a manido, could assume the shape of a Wolf, in which form he hunted for food. Manabūsh was aware of the anger of the bad manidos who dwelt beneath the earth, the â-nâ'-miq-ki'', and warned his brother, the Wolf, never to return home by crossing the lake, but always to go around it by the shore. Once, after the Wolf had been hunting all day long, he found himself directly opposite his wigwam, and being tired concluded to cross the lake. He had not gone half way across when the ice broke, the Wolf was seized by the bad manidos and destroyed.

Manabūsh at once knew what had befallen his brother, and in his distress mourned for four days. Every time that Manabūsh sighed the earth trembled, which caused the hills and ridges to form upon its surface. Then the shade of Moqwě'o", the Wolf, appeared before Manabūsh and, knowing that his brother could not be restored to him, Minabūsh told him to follow the path of the setting sun and there become the chief of the shadows in the hereafter, where all would meet. Manabūsh then secreted himself in a large rock near Mackinaw.

Here his uncles, the people, for many years visited Manabūsh, and they always built a long lodge, the me-tă'-wīt, where they sang. So when Manabūsh did not wish to see them in his human form he appeared to them in the form of a little white rabbit with trembling ears, just as he had first appeared to Nokómis.

*The Origin of the Ball Game.*

Manabūsh wanted to discover and destroy those of the â-nâ'-maq-ki'', or underground evil manidos, who were instrumental in the death



of his brother, the Wolf. He therefore instituted the ball game, and asked the Thunderers to come and play against the â-nâ'-maq-ki' as their opponents, after which the game should be the property of the Thunderers. The Ki-ně'-ü', Golden Eagle, came in response to this invitation and brought with him the ball. He was accompanied by all the other Thunderers, his brothers and younger brothers. Then the â-nâ'-maq-ki' began to come out of the ground, the first two to appear being the head chiefs—one a powerful silvery white bear, the other having a gray coat. These were followed by their brothers and younger brothers.

The place selected by Manabûsh for a ball-ground was near a large sand-bar on a great lake not far from where Mackinaw is now located. Adjoining the sand-bar was a large grove of trees, in the midst of which was a clearing, smooth and covered with grass. At one end of this clearing was a knoll, which was taken possession of by the bear chiefs, from which point they could watch the progress of the game. Then the â-nâ'-maq-ki' placed themselves on one side of the ball-ground, while the Thunderers took the other, each of the latter selecting a player from among their opponents, as the players always go by pairs.

After the game was started Manabûsh approached the grove of trees, and while cautiously following a stream which led near to the knoll he discovered an Indian painting himself. While watching the process Manabûsh saw the Indian take clay, spread it upon his hands, and then scratching off some with the finger-nails, so that the remainder appeared like parallel stripes, the hands were then slapped upon the shoulders, arms, and the sides of the body. Then Manabûsh said to the Indian, "Who are you and what are you doing?" to which the Indian replied in the Ottawa tongue, "I am Ke-ta'-ki-bi'-hôt and I am dressing myself to play ball. Do you not see they are going to have a great time out there upon the ball-ground? Come and join the game." "No," said Manabûsh, "I will not play, but look on."

[Ke-ta'-ki-bi'-hôt in the Menomoni language is Ke-ta'-ki-bi-hît, and signifies "the striped one." His modern name is Na-kû'-ti, the Sun-Fish.]

Manabûsh watched Nakûti as he went upon the ball-field, and saw that he paired himself with u-na'-wa-nînk', the pine squirrel of the Thunderers. Manabûsh then continued towards the knoll to see who were his chief enemies. When he had gone as near as possible

without being seen he climbed a large tree, from which he had a good view of the progress of the game, and upon looking at the knoll he saw the two bear chiefs lying there quietly, also watching the ball game.

The game lasted all day without either side gaining any advantage, and when the sun was setting the players returned to their wigwams.

At night Manabūsh descended from the tree in which he had been sitting, approached the knoll, and stood upon a spot between the places which had been occupied by the bear chiefs. He then said, "I want to be a pine tree, cut off half way between the ground and the top, with two strong branches reaching over the places upon which the bear chiefs lie down." Being a *manido*, he immediately became a tree, as he desired. When the players returned next morning to resume the ball game, the bear chiefs and the other *â-nâ'-miq-ki'* said, "This tree was not standing here yesterday;" but the Thunderers all replied that it had been there. Then a discussion followed, during which the two sets of players retired to their respective sides, and the game was thus postponed for a while. The bear chiefs concluded that the tree must be Manabūsh, and they at once decided to destroy him. So they sent for the Grizzly Bear to come to their assistance, and asked him to climb the tree, to tear the bark from the trunk, and to scratch his throat and face. When the Grizzly Bear had torn the bark from the trunk, bitten the branches, and had scratched the top of the trunk at a point where the head and neck of a human being would be, he gave it up and descended. The bear chiefs then called upon a monster serpent, which was lying in the brush close by, and asked it to bite and strangle the tree. The serpent wrapped itself around the trunk and tightened its coils until Manabūsh was almost strangled, although he was able to endure the bites which the serpent inflicted upon his head, neck, and arms. Before Manabūsh became entirely unconscious it uncoiled and glided down. The Bear Kings then believed that the tree was not Manabūsh, so they lay down near the trunk and caused the game to begin. After a long and furious struggle the ball was carried so far from the starting point that the bear chiefs were left entirely alone, when in an instant Manabūsh drew an arrow from the quiver hanging at his side, shot one into the body of the silvery-white bear chief, and another into the body of the gray bear chief. Then Manabūsh resumed his human form and ran for the sand-bar. He had not pro-

ceeded far, however, when the defeated â-nâ'-maq-ki' returned, saw what had happened, and set out in pursuit of Manabûsh. The waters poured out of the ground and followed with such speed that, just as Manabûsh was about being overtaken, he saw ma'-nâ-kwo, the badger, and begged him to help secrete him in the earth. The Badger took Manabûsh down into the earth, and as he burrowed threw the loose dirt behind him, which retarded the waters.

The â-nâ'-maq-ki' could nowhere find Manabûsh ; so they gave up the pursuit, and just as the waters were sinking into the depths of the burrow, Manabûsh and the Badger returned to the surface.

When the â-nâ'-maq-ki' returned to the ball-ground they took up their wounded chiefs and carried them home, erecting at a short distance from camp a sick-lodge, in which the wounded were attended by a Mitä', Shaman. Fearing that Manabûsh might return to complete his work of destroying the two bear chiefs, the â-nâ'-maq-ki' began the erection of a net-work of strands of basswood, which was to enclose the entire sick-lodge. When Manabûsh came near the camp of the â-nâ'-maq-ki' he met an old woman carrying a bundle of basswood bark upon her back and asked her, "Grandmother, what have you upon your back?" The old woman replied, "You are Manabûsh and wish to kill me." "No," he replied, "I am not Manabûsh, for if I were Manabûsh I should have killed you at once, without asking you a question." So, having quieted the old woman's fears, she began to relate to Manabûsh all of the troubles which had befallen the â-nâ'-maq-ki', and said, "We have built a net-work of strands of basswood bark around the wigwam in which the bear chiefs are lying sick ; so that if Manabûsh should come to kill them he would have to cut his way through it, which would cause it, to shake when the â-nâ'-maq-ki' would discover and kill him. We have only a little more of the net-work to make, when it will be complete." The old woman also told Manabûsh that she herself was the Metä' who attended to the two chiefs, and that no other person was permitted to enter the wigwam.

When Manabûsh heard all this he struck the old woman and killed her, after which he removed her skin and got into it himself, took the bundle of basswood bark upon his back, and in this disguise passed undetected into the sick-lodge. Here he found the two bear chiefs with the arrow-shafts still protruding from their bodies. Manabûsh then took hold of the shaft of the arrow protruding from the body of the silvery-white bear chief and, thrusting it deeper into

the wound, killed him. Then he killed the gray bear chief in the same way, after which he skinned both bodies, dressed the skins, and rolled them into a bundle. When Manabūsh was ready to depart he went out of the wigwam through the opening left by the old woman, and when he reached the extreme outside end of the network he shook it violently to let the â-nâ'-maq-ki' know that he had been there and had accomplished the destruction of his chief enemies. The â-nâ'-maq-ki' at once pursued Manabūsh, as did also the waters, which flowed out of the earth at many places. Manabūsh, fearing to be overtaken, at once ascended the highest mountain in view, the waters closely pursuing him. Upon the summit he found a gigantic pine tree, which he climbed to the very top. The waters soon reached him, and then he called out to the tree to grow twice its height, which it did; but soon the waters were again at his feet, when he again caused the tree to grow twice its original height. In time the waters rose to where Manabūsh was perched, and he again caused the tree to grow twice its original height, to which in time the waters again made their way. A fourth time Manabūsh caused the tree to grow, and for the fourth time the water rose up until it reached his arm-pits. Then Manabūsh called to the Good Spirit for help, saying that as he had been sent to the earth he begged for help against the anger of the â-nâ'-maq-ki'.

The Good Spirit caused the waters to cease their pursuit, and then Manabūsh looked around him and found only small animals struggling in the water, seeking for a foothold, which was nowhere visible.

Presently Manabūsh observed the otter, and he called to him and said, "Otter, come to me and be my brother; dive down into the water and bring up some earth, that I may make a new world." The Otter dived down into the water, where he remained for a long time; but when he returned to the surface Manabūsh saw him floating with his belly uppermost, and knew that the Otter was dead. Then Manabūsh looked around and saw the Beaver swimming upon the surface of the water, and said: "Beaver, come to me and be my brother; dive down into the water and bring up some earth, that I may make a new world." The Beaver dived down into the water and tried to reach the bottom. After a long interval Manabūsh saw him floating upon the surface, belly uppermost, and then knew that he too had failed to reach the bottom. Again Manabūsh looked about to see who could accomplish the feat, when he saw the Mink

and said: "Mink, come to me and be my brother; dive down into the water and bring up some earth, that I may make a new world." Then the Mink disappeared beneath the water, where he remained for a long time, and when he reappeared he was floating with his belly uppermost, and Manabūsh knew that the Mink also had perished.

Manabūsh looked about once more and saw only the Muskrat, when he called out and said: "Muskrat, come to me and be my brother; dive down into the water and bring up some earth, that I may make a new world." The Muskrat immediately complied with the wish of Manabūsh and dived down into the water. He remained so long beneath the surface that Manabūsh thought he could not return alive, and when he did come to the surface it was with the belly uppermost. Then Manabūsh took the Muskrat in his hands and found adhering to the fore paws a minute quantity of earth. Then Manabūsh held the muskrat up, blew upon him, and restored him to life. Then Manabūsh rubbed between his palms the particle of earth and scattered it broadcast, when the new earth was formed and trees appeared. Then Manabūsh thanked the Muskrat and told him his people should always be numerous, and have enough to eat, wherever he should choose to live.

Then Manabūsh found the Badger, to whom he gave the skin of the gray bear chief, which he wears to this day, retaining the skin of the silvery-white bear chief for his own use.

### *The Origin of Fire and the Canoe.*

Manabūsh, when he was still a youth, once said to his grandmother Nokómis, "Grandmother, it is cold here and we have no fire; let me go and get some." Nokómis endeavored to dissuade him from such a perilous undertaking; but he insisted upon it; so he made a canoe of bark, and, once more assuming the form of a Rabbit, started toward the east, across a large body of water, where dwelt an old man who had fire. As the Rabbit approached the island it was still night; so he went on shore and traveled along until he came in sight of the sacred wigwam of the old man. This old man had two daughters, who, when they emerged from the sacred wigwam, saw a little Rabbit, wet and cold, and carefully taking it up they carried it into the sacred wigwam, where they set it down near the fire to warm.

The Rabbit was permitted to remain near the fire while the girls went about the sacred wigwam to attend to their duties. The Rabbit then hopped a little nearer toward the fire, to endeavor to grasp a coal, but as he moved the earth shook and disturbed the old man, who was slumbering. The old man said, "My daughters, what causes this disturbance?" The daughters said it was nothing; that they were only trying to dry and warm a poor little rabbit which they had found. When the two girls were again occupied, the Rabbit grasped a stick of burning wood and ran with all speed toward the place where he had left his canoe, closely pursued by the girls and the old man. The Rabbit reached his canoe in safety and pushed off, hastening with all speed toward his grandmother's home. The velocity of the canoe caused such a current of air that the fire-brand began to burn fiercely; so by the time he reached shore Nokómis, who had been awaiting the Rabbit's return, saw that sparks of fire had burned his skin in various places. She immediately took the fire from him, and then dressed his wounds, after which they soon healed. The Thunderers received the fire from Nokómis, and have had the care of it ever since.

*Ka-ku'-e-ne<sup>w</sup>, the Jumper, and the Origin of Tobacco.*

One day Manabūsh was passing by a high mountain, when he perceived a delightful odor, which seemed to come from a crevice in the cliffs. Upon going closer he found the mountain inhabited by a Giant, who was known to be the keeper of the tobacco. Manabūsh then went to the mouth of a cavern and entered. Following a passage which led down into the very center of the mountain, he found a large chamber occupied by the Giant, who asked him in a very stern manner what he wanted. Manabūsh replied that he had come for some tobacco, but was told that he would have to come again in one year from that time, as the spirits had just been there for their smoke, and that ceremony occurred but once a year. Manabūsh, upon looking around the chamber, observed great quantities of bags filled with tobacco, one of which he snatched and darted out of the mountain, closely pursued by the Giant. Manabūsh took to the mountain tops and leaped from peak to peak, but the giant followed so rapidly that when Manabūsh finally came to a peak, the opposite of which presented a high vertical cliff, he suddenly lay down flat upon the rocks, while the Giant leaped over him and down into the

chasm beyond. The Giant was much bruised, but managed to climb up the face of the cliff until he almost reached the summit, where he hung, as his finger-nails had all worn off. Then Manabūsh grasped the giant by the back, drew him up and threw him violently to the ground and said, "For your meanness you shall become Ka-ku'-e-ne", the Jumper (or grasshopper), and you shall be known by your stained mouth. You shall become the pest of those who raise tobacco."

Then Manabūsh took the tobacco and divided it amongst his brothers and younger brothers, giving to each some of the seed, that they might never be without the means of having this plant for their use and enjoyment.

### *Manabūsh and the Birds.*

While Manabūsh was once walking along a lake shore, tired and hungry, he observed a long narrow sand bar, which extended far out into the water, all around which were myriads of water fowl. Then Manabūsh decided to secure a feast. He had with him only his medicine bag; so he re-entered the brush and hung it upon a tree, now called "Manabūsh Tree," and procured a quantity of bark, which he rolled into a bundle, took it upon his back, returned to the shore, and there, slowly walking along in sight of the birds, pretended to pass on. Some of the swans and ducks moved away from the shore, having recognized Manabush and being afraid of him.

One of the swans called out, "Ho! Manabūsh, where are you going?" He replied, "I am going to have a song. As you may see, I have all my songs with me." Manabūsh then called out to the birds, "Come to me, my brothers, and let us sing and dance." The birds assented and returned to the shore, when all retreated a short distance away from the lake to an open space where they could dance. Then Manabūsh put his bundle of bark down upon the ground, got out his singing sticks, and said to the birds: "Now, all of you dance around me as I drum; sing as loudly as you can, and keep your eyes closed. The first one to open his eyes will forever have them red and sore." Then Manabūsh began to beat time upon his bundle of bark, while the birds, with eyes closed, began to circle around him, singing as loud as they could. Beating time with one hand, Manabūsh suddenly caught a swan by the neck and

broke it; but before he had killed the bird it screamed out, where-upon Manabūsh said, "That is right, brothers, sing as loud as you can." Then another swan fell a victim; then a goose, and so on until the number was greatly reduced. Then the "hell diver" (grebe *sp.* ?) opened his eyes to see why there was less singing than at first, and beheld Manabūsh and the heap of victims, when he cried out, "Manabūsh is killing us! Manabūsh is killing us!" and immediately ran for the water, followed by the remainder of the other birds.

As the "hell diver" was a poor runner, Manabūsh soon caught up with him, and said, "I won't kill you, but you shall always have red eyes, and be the laughing-stock of all the birds," and with that gave him a kick which sent him far out into the lake, and knocked off his tail, so that he looked just as he does at this day.

Manabūsh then gathered up the birds and taking them out upon the sand-bar, there buried the bodies, some with their heads protruding, others with the feet sticking out of the sand, when he built a fire that the bodies might be thoroughly cooked. As this would require some time, and as Manabūsh was tired after all his exertions, he decided to lie down and sleep; so, to be informed if any one approached, he slapped his thigh and said, "You watch the birds and awaken me if any one should come near them;" then lying down with his back to the fire, he fell asleep.

After a while a party of Indians came along in their canoes and, seeing the feast in store, went to the sand-bar and took out every bird which Manabūsh had so carefully deposited, but put back the heads and feet, so that nothing remained upon the surface to indicate that the bodies had been disturbed. When the Indians had feasted they left, taking with them all that remained.

Some time after Manabūsh awoke, and, being very hungry, went to enjoy the fruits of his stratagem. Upon attempting to pull a baked swan out of the sand he found nothing but the head and neck, which he held in his hand; then he tried another and found the body of that gone also. He met with disappointment in every instance. But who could have robbed him? Then he struck his thigh and asked, "Who has been here to rob me of my feast. Did I not command you to watch while I slept?" His thigh responded, "I also fell asleep, as I was very tired; but I see some people moving rapidly away in their canoes, and think they were the thieves. I see they are very dirty and poorly dressed." Then Manabūsh ran



out to the point of the sand-bar and beheld the people in their canoes, just disappearing around a point of land ; then he called to them and reviled them, calling them "Win'nibé'go! Winnibé'go!"

This is how the Menomoni have ever since designated their thievish neighbors.

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THE "WHIZZING-STICK" OR "BULL-ROARER" ON THE WEST COAST OF AFRICA.—Governor Maloney, of Lagos (west coast of Africa), in his article on the Melodies of the People of West Africa, describes the ceremonial use of this well-known object, particularly among the Egbas (people of Abbeokuta) (Journal of the Manchester Geographical Society, Vol. 5, p. 293). \* \* \* "The *Oro* drums \* \* \* are used with the *Oro* stick to proclaim meetings of the Oro Society \* \* \* convened for the trial of public offenders, for the consideration of State questions, etc. Here a description of *Oro* may not be out of place. It represents the active embodiment of the civil power, its mysterious head or idol. It has been interpreted as the executive of the State deified. The *Oro* stick, by which proclamation also takes place, is comprised of a stick resembling the handle of a whip, from the thin end of which is suspended, by means of a piece of string of some native fibre, a flat, thin tongue-shaped piece of wood about five inches long and two inches broad.

"The Egbas (Yorubas) resort pre-eminently to this practice, and when '*Oro is out*' all women, under pain of death, are obliged to remain shut up in their homes. The greatest reverence is extended to this instrument. I have seen even persons professing to be Christians awe-struck in its presence. By means of the handle of the *Oro* stick the tongue is given a rapid circular motion in the air, and this causes a weird noise, not unlike that we hear on stormy nights when the wind is playing down the chimneys. When such a noise is heard *Oro* is said to be out."

This instrument is thus one of the most solemn ceremony, as has been observed among the Australians and other savages. Curiously enough, among the Eskimos of northwestern Alaska, where the "whizzing-stick" is common, it is as purely a child's toy as it is among civilized people.

JOHN MURDOCH.